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وَمَا يَجِبُ أَنْ يَعْرِفَهُ كُلُّ مُسْلِمٍ عَنْ دِينِهِ

# THE PILLARS OF ISLAM & IMAN

And what every Muslim must know  
about his religion

Written by:

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## Publishers Note

Shaikh Muhammad bin Jamil Zino is originally from Syria, but for a long time he has been a teacher at Dar ul-Hadîth Al-Khairiyyah, Makkah Al-Mukarramah. Besides being a great scholar, he is also the author and compiler of many books. He holds the honor of having a place in the rank of those authors of present time whose works have been widely accepted.

The distinctive feature of this book is its simplicity. While writing, Shaikh Muhammad bin Jamil Zino makes his direct concern the common people. To prove any point, first of all he presents the verses of the Noble Qur'ân, then he puts all the related authentic *Ahâdîth* before the readers; afterwards, if he finds it necessary, he cites a few quotations from the early scholars and jurists.

In this book, Shaikh Muhammad bin Jamil Zino has discussed the fundamental constituents of Islâm - *Salât*, *Sawm*, *Hajj*, *Zakât*, etc., in a lucid and impressive manner. The discussion regarding Faith and Belief in the first part is an added value to the book. A number of editions and innumerable copies of this book in Arabic have been published and printed up till now.

Darussalam Publications has the honor of translating the different books of Shaikh Muhammad bin Jamil Zino into various languages. We must thank Brother Majad Al-Ghamlas, Manager, Maktabah Dar-ul-Khair, Jeddah, by whose help and cooperation, we are able to present this book. We also thank Mr. Aqeel Walker for his diligent work in reviewing and revising this second edition. Our thanks are also to the members of Darussalam Publications who worked enthusiastically to produce this book in the present form.

May Allah benefit the readers by the sincere efforts made by all of us - *Ameen!*

**Abdul Malik Mujahid**  
General Manager

## TAWHÎD (ISLÂMIC MONOTHEISM), AND THE FACTORS WHICH NULLIFY FAITH & ISLÂM

- \* The Pillars of Islâm
- \* The Pillars of *Imân* (Faith)
- \* The meanings of Islâm, *Imân* and *Ihsân*
- \* The meaning of *Lâ ilâha illa-Allâh*
- \* The meaning of *Muhammadur Rasûlullah*
- \* Where is Allâh? Allâh is above the heavens
- \* Belief in *Qadar* (Divine Preordainment), the good of it and the bad of it
- \* Some benefits of belief in Divine Preordainment
- \* Do not use fate as an excuse
- \* Factors which nullify *Imân* and Islâm

## THE PILLARS OF ISLÂM

The Messenger of Allâh صلى الله عليه وسلم stated that Islâm is based on five (things):

شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ  
وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ \* مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا \* وَصَوْمَ رَمَضَانَ.

1. The *Shahâdah* (testimony): *Lâ ilâha illa-Allâh, Muhammadur Rasûlullah* (None has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh).
2. *Iqâmat-as-Salât* (to offer the compulsory congregational prayers properly and punctually).
3. To pay *Zakât* (*Zakât* is mandatory charity. When a Muslim owns 85 grams of gold or its equivalent in cash, 2.5% must be paid after possessing this quantity for a year. *Zakât* is also due on other forms of property, the details of which will be discussed later).
4. *Hajj* (the greater pilgrimage to the House of Allâh in Makkah) for whoever is able to do so.
5. To observe *Sawm* (fasting during the month of Ramadhân): [With the intention to abstain from the start of dawn until sunset from food, drink and everything else which breaks (invalidates) the fast].

(Agreed upon) \*

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\* Throughout the book henceforth, a *Hadîth* related by Bukhâri and Muslim both will be called agreed upon.

## THE PILLARS OF IMÂN (FAITH)

To believe in:

1. Allâh (in His Existence, His Oneness in His Attributes, His deserving to be worshipped and supplicated and His right to legislate).
2. His angels (beings created from light for obeying Allâh's Orders).
3. His Books (the Torah, the Gospel of Jesus, the Psalms of David and the Qur'ân which is the best of them).
4. His Messengers (the first of them was Noah and the last of them was Muhammad صلى الله عليه وسلم, being the last of the Prophets).
5. The Last Day [the day of resurrection for the reckoning of the people according to their deeds, and their appropriate compensation (award or punishment)].
6. And to believe in *Qadar* (Divine Preordainment) (that all which occurs of good and evil is by Divine decree, accompanied by the employment of means to achieve desired results with satisfaction of what happens of good or bad, the sweet and the bitter, because it occurs by Allâh's Decree).

## THE MEANINGS OF ISLÂM, IMÂN AND IHSÂN

‘Umar رضي الله عنه narrated:

«بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ - ﷺ - ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ - ﷺ - فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ - ﷺ -: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا - قَالَ صَدَقْتَ - فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ - قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ - قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ - قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا - قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ». ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟» قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

One day while we were sitting with Allâh's Messenger صلى الله عليه وسلم a man suddenly appeared before us, wearing very white clothing and having very black hair, without any signs of journey upon him, and none of us knew him. He approached until he sat before the Prophet صلى الله عليه وسلم with his knees touching the Prophet's knees and he placed his hands on his thighs and said, "O Muhammad inform me about Islâm." Allâh's Messenger صلى الله عليه وسلم said, "Islâm is to bear witness that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh, to offer the *Salât*, pay *Zakât*, fast during the month of Ramadhân and to make *Hajj* (the pilgrimage to Makkah) if you are able and have the means to make the journey." The man said, "You spoke the truth." We were surprised at his asking and confirming at the same time. He said, "Inform me about *Imân*." The Prophet صلى الله عليه وسلم said, "*Imân* is to believe in Allâh, His angels, His Books and Messengers, the Last Day and to believe in the Divine Preordainment of all that is good and evil." He again said, "You spoke the truth." He said, "Inform me about *Ihsân*." He صلى الله عليه وسلم said: "*Ihsân* (perfection) is to worship Allâh as if you see Him; if you can't see Him, surely He sees you." He said, "Inform me about the Hour (Doomsday)." He صلى الله عليه وسلم said, "The one asked has no more knowledge of it than the questioner." He said, "Inform me about its signs." He said, "(Its signs are) the slave-girl will give birth to her mistress and you will see the barefooted, naked, impoverished shepherders competing with each other in tall buildings." Then the stranger left and I ('Umar) remained seated for quite a while. Then the Prophet صلى الله عليه وسلم asked me, "O 'Umar, do you know who the questioner was?" I said, "Allâh and His Messenger know best." He said, "That was Jibrael, who came to teach you all your religion." (*Muslim*)

## THE MEANING OF *LÂ ILÂHA ILLA-ALLÂH*

"None has the right to be worshipped but Allâh," in it (i.e. the Testimony) is the negation of the worship of other than Allâh and its affirmation with regard to Allâh alone.

1. Allâh عز وجل said:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

"So know (Oh Muhammad صلى الله عليه وسلم) that *Lâ ilâha illa-Allâh* (none has the right to be worshipped but Allâh)..." (47:19)

2. The Prophet صلى الله عليه وسلم said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ».

[رواه البزار وصححه الألباني في صحيح الجامع].

"Whoever says *Lâ ilâha illa-Allâh* sincerely will enter Paradise." (Reported by Bazzâr and declared authentic by Al-Albâni in *Sahîh Al-Jâmi'*.)

The sincere person is the one who understands this, acts according to its requirements, invites others to it, and gives it precedence over all other issues, because it is the concise formula of *Tawhîd* (Islamic Monotheism) for which human beings and jinns were created.

3. Allâh's Messenger صلى الله عليه وسلم said to his uncle Abû Tâlib when he was on his death bed:

«يَا عَمُّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ» . [رواه البخاري ومسلم].